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FEATURE "X"
by
Fr. Jean Marie Bauchet

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cycles. Continuous broadcasts will be permitted only in areas where there are enough stations to form "clusters." Continued operation in bombed cities is very improbable.

Radio will aid in disseminating an air-raid warning—if there is one. While its limited use following an attack is preferred to none at all, this medium will not be able to provide alone the "full flow of facts and directions" recommended by Project East River. It's not the answer for millions of shocked Americans during the first day after attack—which may be the decisive day in any future war.

Some people will need medical help, some will need food, lodging and other necessities. Many will be beyond help. But all survivors, including civil-defense workers and unaffected persons in the hinterland, will need fast, dependable information. They will need cold facts about what has happened, extent of damage, their personal danger and that of friends and relatives, how long the danger will last and what is being done about it. Lacking official information, rumor and imagination will dovetail with deliberate rumor-mongering by enemy agents and clandestine radio broadcasts. The antidote for psychological warfare must come forth during the first crucial hours while radio is still shackled by Conelrad.

N. Y. State Civil Defense Commission met this problem head-on in September 27, 1952 when it arranged with the Buffalo *Evening News* to print the first CD test edition. Since that time 25 newspapers in or near New York's nine target areas have published test editions. One was bilingual, in Polish and English. Another was a venture in pooled press coverage by eight newspapers. Two were crude mimeographed sheets.

Oregon State Civil Defense Agency plans to "stockpile" words, and is currently developing emergency newspaper kits which can be filed in news offices to help speed the first critical editions. To experiment with articles and illustrations needed in the kit, the Oregon City *Enterprise-Courier* printed a test edition during the national exercise, Operation Alert, on June 14 this year. This example of emergency journalism, the first in the West, was assumed to have hit the streets an hour and forty minutes after the attack. There was no attempt actually to achieve this printing time. The emphasis was on content, and the paper was used to "test" stories and illustrations being prepared for the kits. Much of the copy and all illustrations, including photo, diagram and cartoon, came from a tentative emergency kit.

The Oregon City paper, published just outside Portland, was also an example of what newspapers in support areas can do to help replace a destroyed metropolitan press. (In this connection it is interesting that following the devastating première of nuclear warfare in Japan; over 200,000 copies of out-of-town newspapers were brought daily into Hiroshima.)

First cooperative action taken by mass media was on July 31, 1952, when newspaper publishers and

radio station owners in the Niagara area of New York and adjoining Province of Ontario voluntarily signed the "Niagara Agreement." Under terms of the five-page contract, the CD central public-information bureau embraces the editorial staffs of newspapers and radio stations and will operate as a unit. Facilities and personnel of "any surviving newspaper will be placed at the disposal of newspapers that have been destroyed in an attack."

The United States, with congested cities designed for friendlier times, probably never will have a home front that is more than 20-per-cent prepared for nuclear warfare. That leaves our big cities quite vulnerable. What nation has an economy geared to disaster of the magnitude that all-out atomic attack could cause? But if plans are made now we do have the capacity to reach everyone with emergency information. As an instrument of disaster relief, Operation Printer's Ink might provide the leavening needed during the gravest day in our history.

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FEATURE "X"



French-born Fr. Bauchet, now serving in the Providence, R. I., Diocese, tells of his "seventeen blind daughters," young women whom he helped, in spite of their handicap, to become nuns.

UNTIL I REACHED the age of fifty, I had not taken any particular notice of blind people; but a little event changed my attitude.

A few years ago I was stationed in the Holy Land, engaged in translating Catholic books into Hebrew. One day the chaplain of a big hospice asked me to take his place for a short time. While I was there, the physician who was my only companion at meals told me one evening after supper that the chaplain usually spent his recreation with the blind, and asked me if I would like to do the same. Since I did not feel interested, I refused. Next evening the doctor repeated his request. This time I accepted, not from any natural inclination, but only for the love of God.

In this group were about sixty women between the ages of twenty and sixty. I began to speak to them, and got into conversation with a few of them. Very soon I became deeply interested in their thoughts and feelings. I knew that all spiritual authors agree in saying that for a life of intimacy with God it is necessary to shut one's eyes to this world. "So," I thought, "if a person is blind, he is and must remain in the best condition for taking up a life of prayer. This predisposition should blossom into some kind of religious vo-

supervision of the State rehabilitation agency. Also included is an extension of authority and preference for blind people to operate vending stands and vending machines on Federal Government *property* as well as in Government buildings.

REHABILITATION CENTERS

Additional legislation for the disabled is included in the Medical Facilities Survey and Construction Act of 1954, which was signed by the President on July 12. This law amends the Hill-Burton Hospital Construction Act and includes for the first time authority for HEW to assist the States in inventorying their need for rehabilitation facilities and in developing programs for the construction of such facilities or centers. An appropriation of \$10 million is authorized in this Act for grants for the construction of public and other nonprofit rehabilitation facilities.

A rehabilitation facility is defined in the Act to mean "a facility which is operated for the primary purpose of assisting in the rehabilitation of disabled persons through an integrated program of medical, psychological, social and vocational evaluation and services under competent professional supervision...."

The Washington Post in a July 19 editorial titled "Reclaiming the Disabled" hailed the new program:

Few more constructive pieces of legislation have come out of the present Congress than the vocational rehabilitation bill. On humanitarian grounds alone the measure gets a high rating. But in addition to helping relieve human suffering and frustration, it should strengthen the economy by restoring many thousands of disabled men and women to productive work. And, finally, the return of disabled breadwinners to jobs should take a large number of families off relief rolls. The scope of this saving may be estimated from the statement of Senator Purtell in presenting the bill that "disability is robbing the Nation of millions of man-hours of productive effort each year and costing in the neighborhood of one-half billion dollars annually for public assistance to disabled people."

The opportunities opened to the handicapped by these new laws are unprecedented in the history of this country. The Administration and the Congress have high hope for the ultimate achievement of the President's goals for the handicapped. This can be done if in every community throughout the land, community leaders and voluntary agencies work closely with the public agencies to see to it that every eligible handicapped person knows about the program and is given an opportunity to use the services it offers.

1952, pointed out that the best safeguard against panic during attack is thorough previous drill by which useful habits are inculcated. Then it added:

But this is not enough. The actual impact of bombing cannot be reproduced in peacetime exercises, and it is highly probable that real bombing will produce disorganization and panic-reactions instead of organized activity. Therefore, at the time of emergency, previous training should be reinforced by authoritative instructions reminding people what to do and connecting the present crisis with their past experience in preparing to meet it.

It is imperative that emergency plans include newspapers. They provide a tangible sheet of information that can be re-read and saved for reference. Newspapers are part of our culture. Their continued publication after an attack would help bring dazed civilians back to something like normal.

If an all-out attack occurred this year, it is possible that the public's insatiable demand for information would go unanswered in most States, where the importance of newspapers in solving a difficult problem in mass communications has been virtually ignored.

Radio is the traditional medium during disaster because of the time element. But operating under the military-ordered Conelrad (Control of electromagnetic radiation), broadcast stations have restrictions which seriously affect their ability to reach the public. Except in metropolitan areas, there will be 2 to 8 minutes of silence or "dead air" between each 10-to-20 second message. Moreover, stations will operate on reduced power and on only 640 and/or 1240 kilo-

Operation Printer's Ink

Thomas Brubeck

ON THE AFTERNOON of October 16, 1953 certain big-city newspapers in New York State found a strange bedfellow in their newsstands. In Buffalo, a single-sheet tabloid with red banner headlines reported a saturation atomic attack on American cities. Elsewhere in the State, a country weekly used small headlines and conservative make-up to describe the opening of a hypothetical World War III.

These publications were not attempts at creating Orson Welles incidents. They were experiments in emergency journalism. Civil-defense test editions are the newsprint laboratories now being used in planning for one of the most potent phases of disaster-relief work.

Civil defense will be concerned with the mental as well as the physical shock that would accompany enemy attacks. There is no better way to overcome the psychological impact of such a disaster than to distribute official information as quickly as possible.

The most authoritative study yet made on civil defense, Project East River, which was completed in

Mr. Brubeck, of Salem, Ore., is public information officer for the Oregon State Civil Defense Agency.

cation or into a deep life of prayer." Till then, this was only an academic view. But the events that followed showed me the reality behind the abstraction.

One day a blind Oriental girl of 28 said to me: "Father, I have always wanted to be a nun; what do you think I should do?" I answered: "My daughter, make a novena to whom you like in order to know the will of God." She chose St. Gertrude the Great. The result seemed an intervention of divine providence. The superior of a new missionary congregation, the Sisters of Père de Foucauld, came at that time to Jerusalem. She saw the girl, spoke to her and accepted her on trial in her congregation. This trial was very successful, and in a few years she pronounced her first vows before starting for the missions. The seed had been sown. After her departure, six other blind girls asked to become nuns and are now in various convents in Europe. His Eminence Eugene Cardinal Tisserant, secretary of the Sacred Congregation for the Oriental Church, was of great help in placing them.

After I arrived in America, I was happy to help some blind girls who wished to join religious communities. Up to the present time, I have placed 17. This spiritual family is a source of deep joy to me. Seven are Orientals, 1 is Dutch, 1 is French and 8 are Americans. One is a missionary sister, 8 are in contemplative orders and the other 8 joined different active congregations.

AMERICA has a certain share in this work. When I was a missionary in the Holy Land, without resources, through this magazine I became acquainted with a very generous benefactor, who paid almost all the travelling expenses of 7 Oriental girls I sent to European convents. Two of them went by plane. When I saw their plane rising into the sky, I thought that a fitting symbol. Those blind girls were taking the surest way to heaven.

Totally blind postulants are accepted by the Blind Sisters of St. Paul, 88 avenue Denfert-Rochereau, Paris, France XIV (see *Way of St. Francis*, November, 1953, pp. 9-12); Sisters of the Lamb of God, 47 rue du Vieux St. Marc, Brest, France (not cloistered); Sisters of Jesus Crucified, Brou, Seine et Marne, France (these two last congregations are soon to establish foundations in the United States).

Partially blind persons are accepted by the following congregations in the United States: Sisters of Social Service, 1120 Westchester Place, Los Angeles 19, Calif.; Sisters of Charity of Our Lady of Mary, 68 Legare Street, Charleston, S. C.; Sisters of St. Mary, 4242 N. Austin Blvd., Chicago, Ill.; Sisters of St. Francis, 22 East Douglas Street, Rice Lake, Wisconsin; Sisters of St. Joseph of Cluny, Mary Immaculate Queen Novitiate, Brenton Rd., Newport, R. I.; Franciscan Sisters of Our Lady of Perpetual Help, Ferguson, Mo.

Further information can be obtained from the writer at St. Joan of Arc Rectory, Cumberland Hill, RFD Manville, R. I.

JEAN MARIE BAUCHET

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AMERICA balances the books

Which are the books of the last six months that merit a permanent place in your library of religious works? Since the Marian Year is drawing to a close, we want to mention in first place a book which in our opinion tops them all in its relevance to our times. It is, of course, the recent Catholic Book Club selection, *Mary and Modern Man* (America Press. \$3.50), edited by Rev. Thomas J. M. Burke, S.J. There is fascinating variety in these ten essays by ten historians and theologians, but each makes its important contribution to the central theme of our Lady's "cultural" meaning for our age. All the contributors have been highly successful, but Rev. Paul Palmer, S.J.'s "Mary and the Flesh" is especially valuable.

Zsolt Aradi's *Shrines to Our Lady Around the World* (Farrar, Strauss & Young. \$5) is a splendid pictorial review of twenty centuries of Marian devotion. Its photos of Marian pilgrimage places all over the world are arranged attractively along with a simple, generally reliable historical commentary. *The Lady and the Sun* (Newman. \$4), by Elizabeth Dockman, tells the story of one of the most popular of the modern shrines of Mary, Fatima. Mrs. Dockman's five years' study of the language and customs of Portugal are evident in the way her novel (which carefully avoids any confusion of fact with fiction) describes the Fatima countryside and picks up the idiom of the people.

Much loving theological work has been done this year on the theology of Mary. Rev. Emil Neubert's *Mary in Doctrine* (Bruce. \$4.25) is the work of a renowned Marian scholar, himself a member of the Society of Mary. This work has been called a "devotional theology of Mary." It contains a summary of the great divisions of Mariology, with their history, objections and proofs, but the author animates his theological material with a proof of his love in every line. Marian Year readers will also want to know about *The Litany of Loreto* (Herder. \$3.75), by Rev. Richard Klaver, O.S.C., and *Our Lady's Feasts* (Sheed & Ward. \$2), by Sister Mary Jean Dorcy, O.P. Both these devotional works have a special appeal as intelligent and accomplished guides to greater love of Mary.

GOD'S WORD

Holy Scripture and Tradition are the twin pillars of our faith. Rev. Robert Nash, S.J., has published his tenth volume of meditations, *That They Be One* (Clonmore and Reynolds, Ltd., Dublin. 9/6), a set of inspir-

Every six months, AMERICA casts a retrospective glance over the books published during the period. Though most of the volumes included in this survey have already been reviewed in our pages, we offer this summary and the selection of the "five best" as a convenient aid to your reading interests.

ing reflections on that section of the Gospel of St. John in which is recorded our Lord's last discourse to his apostles before His Passion. In these loving words of advice given at the Last Supper, our Saviour spoke of prayer, love, the Eucharist and the priesthood as means by which His own were to be drawn together in unity. Priests and layfolk alike will profit from this newest of Fr. Nash's books of meditation.

It seems that scholars never tire these days of translating the Scriptures into new versions. Each hopes to make the original Greek text of the New Testament come to life in an even better English version than those that went before. We can hardly recommend a better version than *The New Testament*, translated by Rev. James A. Kleist, S.J., and Rev. Joseph L. Lilly, C.M. (Bruce. \$5). Both of these eminent scholars have died, and their work, completed in 1948, was at last published only six months ago. What makes it significant or special? The two authors were at great pains to catch precise shades of meaning in the Greek text and to express them in vibrant, modern English idiom. Long sentences are broken down; at times several English words will be used to express the exact connotations of a single Greek word. Teachers are finding this new version most helpful.

IMITATORS OF THE WORD

The final (17-22) books of St. Augustine's *The City of God*, translated by Rev. G. G. Walsh and Rev. D. J. Honan (Fathers of the Church. \$4), have just appeared. These books, as Rev. Gerald Ellard, S.J., writes, "make sense" to even the uninitiated reader. Augustine here draws on his full armory of scriptural love and lore. Rev. S. P. Wood, C.P., translates the 23rd volume in this same series, *Clement of Alexandria: Christ the Educator of Little Ones*. This genial and lovable layman was Origen's instructor in the catechetical school of Alexandria toward the end of the second century. Clement was so certain that Greek philosophy was a kind of pre-Christian gospel that he did not hesitate to urge his readers to lean on the Stoics—a little too heavily, in fact. But the Church, in pointing out the error, is still glad to have us read Clement, in whom Christ the Educator found so winning a manner and so persuasive a voice.

Catholics like to read about the saints. Perhaps this is because they are always looking for one who might be easier to imitate than the rest. At any rate, the last six months have brought us quite a collection of new



